124 /128 cont'd/
business sense he had now accumulated a considerable amount of
443 property. At Mr. Li's invitation, we went with him to Wen-hua
347 market. This trading center was built only a few years ago, and now it had two streets and several ten's of thatched houses. The traders mostly were natives of the three districts of Wan-ning, Ling-shui,
[346] and Lo-hui. The place appeared deserted. In the middle of the trading center was an elementary school, but as it was now winter vacation, we did not have a chance to inspect it.

437 Just then a Miao arrived at the trading center, bringing rice for barter. We bartered two package of tobacco, a tin tablespoon, and some needles for three sheng of rice (24 liang in a pint). Actually, when we began our reckoning, the value of his goods was greater than that of ours, but he was completely satisfied /129/ for he apparently thought that he had gotten a good bargain. This also brings to light the condition of disparity in value, under which the bartering trade has been carried on between Chinese merchants and the Li and the Miao people.

796 At ten o'clock that evening, just as we were ready to go to bed, we suddenly heard the sound of gongs and drums approaching. On inquiring of the workmen of the Wang family, we learned that in the
755 neighboring village the family of a sick man was putting on a t'iao
796 niang /"leaping women"/ service. This was something we did not want to miss, so we went in the dark to watch it. We did not know how far away it was, and all we could do was to go in the direction from which the sound of gongs and drums was coming. On the way we woke up the dogs in the village, and the sounds of barking began everywhere. When we reached the gates of the village, we saw
[201] under the moonlight a cordon of leaves at the entrance, which, according to Li custom, is a sign forbidding outsiders from entering the village. But since we had come such a long distance, we pretended not to see it and went ahead. When we reached the sick man's home, the t'iao niang had just begun. The three or four niang p'o /"old women"/ were all males. In the house hung five bronze gongs and a large drum, and with the disorderly striking of the former and thumping of the latter, a great confusion of noise was created. The

/13 cont./
*101 name for the people who wore red belts, whom they called the
*175 Hung /"red"/ Miao. (1)
[113]

1. Yen Ju-yü in Miao Fang-pei Lan Feng-su K'ao /A Study of Miao Customs/ says: "Those who wear red belts are the Hung Miao." According to Torii Ryūzō in his Miao Tsu Tiao-ch'a Pao-kao: Those who wear red clothes are the Hung Miao. Actually the present-day Hung Miao in western Hunan no longer wear red clothes nor red belts. Previously they might have had this custom, but today it is no longer practical.
[291]

*175 The spirit most venerated by the Hung Miao today is Pai
776 Ti T'ien Wang, who also is one of three brothers. According to the Lu-ch'i Hsien Chih /Annals of Lu-ch'i Hsien/: "The boy found in the bamboo as recorded in the story of the southwest barbarians in Hou Han Shu grew up to be the Marquis Yeh Lang and was killed by Emperor Wu of the Han dynasty. His three sons were all respected by the southern barbarians, and among them the third was the bravest. Posterity regarded the Bamboo King, since he was not born of flesh and blood, as a spirit
[778] and built a temple in his honor. Today, the idol, San Lang, worshiped in the temples, has the fiercest appearance and is held most in awe by the Miao. It must be the spirit of the third son. The Yung-sui T'ing Chih also says: "Large T'ien Wang
[346] /heavenly king/ temples are found in all localities, of which the one at Ch'ao-shui-ch'i is the oldest. This is the Ch'ao-shui-c'hi of Wei-ch'eng. The present-day Ch'ao-shui-ch'i has

/13 cont./

*175 no temple at all. But the one most honored by the people is in
776 Ch'u-shan-yu." T'ien Wang was one of three brothers; the
[346] Bamboo King had three sons; the Bamboo King Temple is in
/14/ Ch'u Lin /Bamboo Grove/; and the most respected T'ien Wang temple is also in Ch'u-shan-ao /Bamboo Hill Cave/. Since there are these several similar points recorded, then the deductions reached in the Lu-ch'i Hsien Chih are not without basis.

*101 In the foregoing we deduce from the pronunciation and
*175 meaning of [ko¹ ɕioŋ⁷], a name which the Hung Miao give themselves, that they are probably the descendants of the Bamboo King. Also, because the Hou Han Shu states that the Bamboo King set himself up as Marquis Yeh Lang, we deduce that the Bamboo King of the Han dynasty was probably the descendant of /the Marquis/ Yeh Lang toward the close of the Chou dynasty. At present data are inadequate, and we cannot say for certain. We shall have more to say when new data become available in the future.

/15/ CHAPTER TWO

THE GEOGRAPHICAL DISTRIBUTION OF THE MIAO

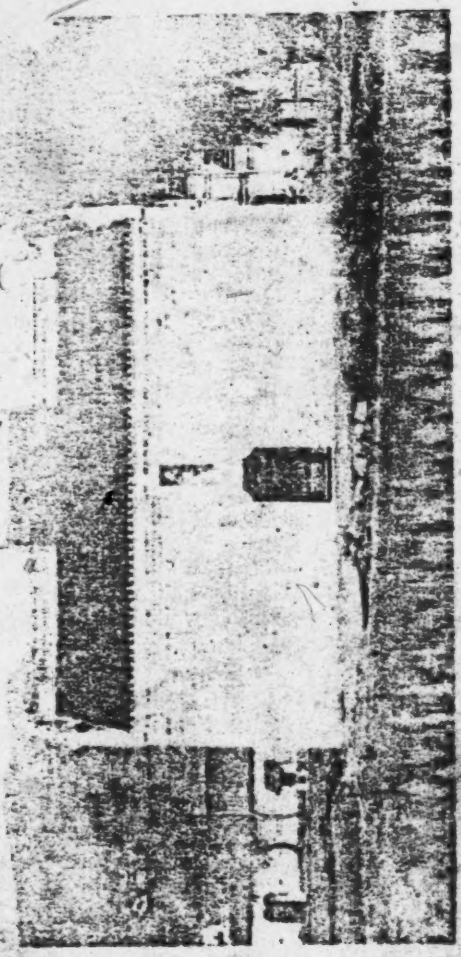
131 Today the Miao are scattered over the southwestern provinces of China and reach as far as the Indochinese peninsula, thus covering a very wide area of distribution. But the density
[161] of the Miao population varies with different areas, that in Kweichow being the greatest. Hence it can be considered the
173 center of the Miao, and even those now found in other areas
167 all claim to have migrated from Kweichow. For this reason Kweichow is generally considered to be the original home of the Miao. Ting Wen-chiang says that the old home of the
*[101] Miao is in eastern Kweichow and western Hunan. (1) But

M /21 cont./
*101 is washed out and the designs appear. The sixth month is regarded
CC as the beginning of the year. Ox and wine are used in sacrifices
563 to Heaven. When they are sick they do not use medicine, but
M consult sorcerers. Even the poor must kill an animal as a
[805] sacrifice. Before making a move they must divine its propitious-
[782] ness by breaking a reed or picking a chicken bone. Sping opens
[755] with New Year celebrations, in which men blow reed flutes
[787] and women accompany them by ringing tiny bells, dancing
[527] and singing, shoulder to shoulder.
534 (18) The Yang Pao Miao. — They came from Tsun-I,
[161] Kweichow, being the descendants of the Po chieftain, Yang
M Ying-lung. In the thirtieth year of Hung-wu /1397/ in the
648 Ming period, the Miao complained about the heavy taxation
175 and requested a reduction. The then chu-pu /keeper of records/
CC of Lu-ch'i hsien, Sun Ying-lung, went into the native area to
175 calm them. Sun Ying-lung took the chief of the tribe, Yang
563 Erh, to the capital to send up a memorial requesting the establish-
669 ment of a military and civil Ch'ien Hu So /"thousand men office," The Ch'ien hu was a military station official, in charge of 1,000 men. He and his men held hereditary positions/ at Chen-ch'i, to pacify the area and set up headquarters, introduce the new system, with 124 villages organized into ten districts, and Yang Erh was appointed Po Hu Chang /"100 men leader"/ to control them. Afterward because the Miao at Chen-ch'i became aggressive, often causing the local officials trouble, and also because of the isolation of the area and the difficulty of access, the sub-prefecture /t'ing/ was abolished. The temple
M of Yang Lao Ling Kung worshiped by the Miao was actually
*101 built by Yang Erh. They are all said to be descendants of the
CC Po chieftain.
563
M (19) Tzu Chiang Miao. — They originally came from
[346] Ch'ing-p'ing and Tu-yün in Kweichow. They are fond of fight-
[161] ing and killing. Whenever they sacrifice to the spirits they
[782] mount a ladder made of swords /knives?/. In 1795, in the
[648] reign of Ch'ien Lung, the revolts at Ya-pao-chai and Chi-to-
CC p'ing mainly involved this tribe. Today there are still some at
[669] Ting-niu and Yen-lo.

2: Ling & Ruey--241 E-5 (1933) 1947 AE5 Miao AE5

346
778

/161/



Illus. 69. T'ien Wang Temple at Ya-ch'i, Kan-ch'eng.

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

778 two priests were not the same, but the chant
788 was the same and they had the same bored air. In both cases I believe they were saying prayers for the good fortune of the house and at the same time receiving a little rice as a fee.

346 **Ritual Structures.** The village contained
798 no temple structure. Miss Li said that at one time the people here had a temple which was destroyed by soldiers — perhaps in the fighting between imperial forces and those who resisted them, hundreds of years ago. While I was there they had only three T'u Ti Miao (shrines to the local deity) containing cone-shaped stones, like part of a white stalagmite, not images such as one finds in comparable Chinese shrines. I saw similar shrines at the entrances to other Miao villages, along the highway, and near the buffalo bullfighting meadow at Yang-niu-ts'un. In every house there was a shrine to ancestors and the gods of the household.

776 **Deities.** Like the Chinese, the Cowrie Shell Miao revered ancestral spirits and believed in two spirits for each individual, one of which, the *hun*,[3] was directed in the ritual of the "opening of the way" to "the level land of heaven," and the other, the *kuei*,[4] remained near the earth and could be a source of evil influences were it not kept in good humor by offerings such as those at the time of a death. At the three shrines to the local deity the men only conducted a ritual, on the third day of the third month. In this case they appear to have modified one of the Chinese festivals. In the course of their ritual the shamanesses, I was told, invoked spirits which they called "P'an," "P'ei ch'ao," and "T'ei ch'ao."

[3] The soul, the part of man that becomes a disembodied spirit.

worshipped the spirits of their ancestors. Mountains, sacred trees, sacred stones and the door are objects of worship. Unlike the Chinese, Flowery Miao have neither temples, shrines nor idols.

The tree cult, ultimately connected with the fertility of the land and the fecundity of the cattle, is extremely elaborate. Each village reverences some local tree (or stone) and should this stand on a higher elevation than the houses which it can, as it were, overlook, it is particularly efficacious. Such a tree is the village guardian. To strip the bark from it or even to break a twig would be sacrilege.

No religious ceremony is of more importance than the worship of the door. So highly is the ceremony esteemed that children are never allowed to touch a door to which a sacrifice has been offered. The ceremony itself recalls some features of the Passover Feast. A sorcerer may determine a propitious day for the sacrifice, but he is never permitted to attend the ceremony. The head of the household acts as priest; no mention of the rite is made to neighbours and only members of the family are allowed to be present.

This is the usual procedure. Towards the close of day, the very dirty house is swept clean. At dusk, the door is closed, after which, until daylight on the following morning, no one may enter or depart. A young female pig is held close to the door; its throat cut, and the blood drained into a hole under the jamb on which the door is hung. The bristles and blood, and the

[183 cont.]
consider this day as the birthday of the cow-king, and so all the cows in the field have a day of rest.

The Fifth Month. The fifth day of this month is the Tuan-yang festival, also known locally as "Tuan-wu." The Miao-I families in the hsien district would steam glutinous rice on the fourth day and mash it into tz'u-pa the next morning. Every member of the family would receive a few pieces and these are eaten with maple sugar and crushed bean paste in the place of meals for that day. But it is [184] not a holiday and they still work as usual in the fields. Recently many Miao-I imitate the Chinese by hanging rush and artemisia leaves at the door, and at noon time they drink realgar wine and eat glutinous rice dumplings [wrapped in bamboo leaves] and noodles instead of rice.

After the transplantation of rice-plants in the fourth and fifth months and at the time of their flowering (called locally "yang flowers") in the seventh and eighth months, the Hua Miao and the Ch'ing Miao both have a dancing festival as festive as the New Year flower dance.

The Sixth Month. The temples of the local gods in all the Chinese and Miao-I villages in the district are scenes of great celebration on the sixth day of this month. The Miao-I build their local temples outside the village gate, and on this day they would hold processions in honor of the Earth God. The day before, the village head prepared in advance a big pig and many varieties of meats and vegetables. On the sixth day all the items of sacrifice are carried to the village gate and deposited there in front of the Earth God temple. After setting off the firecrackers, every family takes turns to perform a ritual before the temple. After the sacrifice the pork is divided up among the families, the quantity being designated by each family to be paid for in grain after the autumn harvest. The remainder of the pork together with the other meats and vegetables are cooked together on the spot in a huge cauldron and eaten by all the people present. After feasting each family brings home a small quantity of pork, from which a piece is cut off for sacrifice on the border of one's field. A string of paper money is also stuck there as a token to